

A  
SERMON

Preached on the 26<sup>th</sup> day of *July*, 1685.

Being the Day of

THANKS-GIVING

*By*

Appointed for His ~~SENIOR~~

Majesty's Victory

Over the

REBELS.

In the United Parishes of *St. Margaret Pattons*,  
and *St. Gabriell Fenchurch, London*.

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By *THO. WAGSTAFFE*, Chancellor of the Cathedral  
Church of *Litchfield*, and Rector of the said Parishes.

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# SERMON

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THE ANTI-SLAVING

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## 1 Kings I. 5.

*Adonijah the Son of Haggith exalted himself, saying, I will be King, and he prepared him Chariots, and Horsemen, and fifty Men to run before Him.*

**T**HE Throne of *David* was set up and establish'd by God himself, who (at that time) reserved to himself the particular appointment of the Kings of *Israel* and *Judah*. He first caus'd *Saul*, and then *David* to be anointed King. And yet, (notwithstanding God's own appointment) there were several Mutinies, Seditions, and Rebellions of his Subjects; which is a sure Evidence, that no Right of Government can be so Just, no Title to the Crown so Unquestionable and firm, which shall not be liable to the Pretences, Claims, and Disturbances, of wicked and Ambitious men. Certainly no man could

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question

question Gods Right and Power of Nomination, or that *David* was the Person nam'd by him for their King. These were evident, and undoubted. And yet not only *Ishbosheth* the Son of *Saul*, and *Sheba* the Son of *Bichri*, but even two of his own Sons, lay Claim to the Sovereignty, and rise up in Rebellion against him. A plain Proof, that where the Conscience is large enough for *Rebellion*, it will easily slip thro' all other ties of Nature and Gratitude. These that could quit themselves of their *Allegiance*, easily discharged their Filial Duties. He that can be a *Traytor* to the Father of his Country, will not scruple the breach of Fidelity to his Natural Parents: He that can be a *Rebel* to his King, will soon make nothing of being undutiful to his Father. We have a double instance of this in *David*, who was an Excellent King, and a most Indulgent Father; and yet, first his Son *Absalom*, and here his Son *Adonijah*, said, *I will be King, and he prepared him Chariots and Horsemen, and fifty Men to run before Him.*

*He prepared Him Chariots and Horsemen and fifty men to run before him.* Whether these Preparations were matters of State and Magnificence, suitable to that place of Dignity and



and Honour he aspir'd unto, or whether they were Preparations of Men, Arms, and Ammunition necessary to maintain his Rebellion. The same words are expressed of *Absalom*, when he first began to set up for a Rebel, 2 Sam. 15. 1. *And it came to pass that Absalom prepared him Chariots and Horsemen, and fifty Men to run before him.* Whether therefore these are Instances and Marks of Majesty, the Royal Attendance, and Equipage, (like the Kings Life-guard) and because they claim'd to be King's, they would be Royally, and like Sovereign Princes, attended, and waited on; or whether they were the *joyning of other Rebels*, a getting together of Men and Arms to Invade the King and his Subjects; and the preparations of Chariots and Horsemen, were the forming *a Rebellious Army*. Which of these two is meant, (by these words) is not so very certain. But it is certain, that not onely *Absalom* but *Adonijah* also, (however these words are meant) did make such preparations, did invite and procure many of the Kings Subjects, (*who were inclinable to Faction and Rebellion*) to abet their Cause, to appear in their behalf, against their Father and Lawful Sovereign.

In discoursing of these words I shall in-  
deavour,

1. To consider some Circumstances relating to *Adonijah's* Rebellion parallel to our own Case, to the late Rebellion.
2. To represent the Iniquity of such and all Rebellious Attempts and Practices.
3. To Apply the whole.

1. Reflect on some Circumstances relating to *Adonijah's* Rebellion, parallel to the late Rebellion; as, The Person. The Time of His Rebellion. The Occasion of it. The Persons associating and assisting. The Defeat.

1. *The Person, Adonijah the Son of Haggith.* Who this *Haggith* was, whether *David's* Wife, or his *Concubine*, is not express'd; but it is probable, she was some *obscure woman*: And the Reason of this Conjecture is, that when there is mention made of *David's* Sons, and of whom born, the *Mothers* are express'd who they were in *Lineage* and *Descent*, except *Haggith*, and one more. So we read *2 Sam. 3.* and *1 Chron. 3.* *The first-born was Amnon of Ahinoam the Jezreelitess, the second Chileab of Abigail the Wife of Nabal the Carmelite, the third Absalom the Son of Maacha, the Daughter*

*ter of Talmai King of Geshur, the sixth Ithream, by Eglah David's Wife; but when it speaks of Adonijah, and Shephatiah, it says only that the one was the Son of Haggith, the other of Abital, without any intimation from whence, or whose Daughters they were. Which (to me) seems that they were probably his Concubines, or however of some mean Lineage, and low Extraction, otherwise there can hardly be a Reason assign'd, why the Country, Tribe, or Parentage of these should not be mention'd as well as the other.*

2. *The time of Adonijah's Rebellion, and that was some time before the Death of his Father, that Father that had been so extreamly kind to him, that to enhance the foulness of his Rebellion, 'tis said immediately after the Text: And his Father had not displeased him at any time, in saying, why hast thou done so? Nothing of displeasure, but the highest kindness, the greatest expressions of tenderness and affection had always been manifested from his Father. And herein we shall not need to make the Parallel. It only differs, That the Rebellion we are delivered from, did not break out in the time of the late King (of ever blessed memory) but it comes thus near, it was hatched then, and (in all probability) would have then*

then appear'd in its own colours, *Rebellion and Treason mixed with the highest ingratitude and ill nature*, had it not been providentially discovered, and seasonably prevented: 'Twas then laid and contriv'd, and just ripe for action; but the Providence of God, and the Wisdom and Vigilance of the King, stifled it, and hindered its further appearance: 'Twas the same then in Intention, and would have been the same (and probably worse) in Execution, but that the Discovery brought some of the *Conspirators* to punishment, and dispersed the rest, who since *associated* themselves again, and (*upon the Kings Mercy and Indulgence, and the Ruines of the Plot*) have built up, and fram'd this *ungrateful and unnatural Rebellion*.

3. *The occasion of this Rebellion*, and that seems to be, that another had a *better claim* to the Government. There was *another* from God (after David) declared the *rightful Successor of the Crown*. God had established it in Solomon, as David himself openly declares to the People. ( 1 Chron. 6. 5. *And of all my Sons, (for the Lord hath given me many Sons) he hath chosen Solomon my Son to sit upon the Throne of the Kingdom of the Lord over Israel.* And this very thing Adonijah himself afterwards ac-  
know-

knowledges, *That the Kingdom was Solomon's* 1 Kings. 2. 15.  
*from the Lord.* Could Adonijah have been King  
 after David's decease, 'tis probable he would  
 not have molested him in his Life time; but  
 when Solomon was to succeed, when he had a  
 right from the Lord, before him; this grated  
 his Spirits, and set him upon Projects, *Conspi-*  
*racies and Associations,* to gain that by *Fraud*  
*or Force,* which he could not have by any  
*Right, Law, or Justice.* He had a mind to  
 the Kingdom, and because God would not  
 give it him, he would endeavour to get it  
 himself. We do not read indeed of a **Black**  
**Box** to justify his false pretences, to make a  
 legitimate Title of a spurious. But in every  
 thing else the Parallel is too natural.

4. *The Persons associating with him,* and those  
 are expressed at the 7th Verse. *And he conferr'd*  
*with Joab the Son of Zeruiah, and Abiathar*  
*the Priest, and they following Adonijah helped*  
*him.* And here I should do a great deal of in-  
 justice to Joab, and especially to Abiathar, if I  
 should compare with them those *two Persons*  
 that assisted that late unhappy Gentleman in  
 the Rebellion; they agree only in this, that the  
 one was a Great Man, and the other a Priest;  
 but in malignity and mischief, ours, especially  
 the Priest, far exceed them.

Joab

*Joab* indeed was a man of Blood and Treachery, he had basely kill'd *Abner* and *Amasa*, and now help'd *Adonijah* in his Rebellion; but before he had stood by King *David*, and serv'd him against *Ishboseth*, and the Rebellion of *Absalom* and *Sheba*, and he had led forth his Armies, and return'd victorious from several of his Enemies. But what Service hath the late Peer ever done to the Government? If to promote a *Faction*, to incense the *Mobile*, to mis-lead the King's Subjects, to be a *Conspirator* against his Life and Government, and to be *actually in Arms* against him; if these be services, then this *guilty man* may have been serviceable to his King and Country. And (I conceive) no other instance, but such as these, appears of good done by him to the Kingdom, *except his being taken*; and that indeed is instrumental to the publick good, but that was forely against his will. And then for,

*Abiathar* the Priest, it will be matter of the highest Injury, Defamation, and Indignity to his memory, to parallel with him in any Instance (except this Rebellion) *That perfidious and Rebellious Priest, Contriver, Manager, and Assistant in the late Rebellion.* *Abiathar* heretofore had been a Good and *Loyal* man, true to the Interest of *David*. And *Solomon* himself gives

gives him this Character (*2 Kings 2. 26.*) *Thou barest the Ark of the Lord God before David my Father, and hast been afflicted in all wherein my Father was afflicted.* And for that Reason he pardon'd him his Life, tho' (*for his Rebellion,*) he turn'd him out from being Priest of the Lord. But now, where is the man that can tell any one Instance of *Loyalty, Peaceableness, or Goodness*, that ever came from the Mouth or Behaviour of this Man? *Good Parts* (they say) he has, and so had *Achitophel*, and so has the Devil; but surely, no Man ever reckon'd them the better for their *Cunning : Dexterity of Understanding, Quickness of Mind, and Policy in Affairs,* are good or bad, according as the *Uses* are they are put to. If they tend to the Honour of God, the Good of the Church, the Peace of the Kingdom, or the Benefit of Mankind, they are truly Honourable and Worthy, and deservedly admir'd and esteem'd; but if they serve to un hinge the Government, to breed Factions, to disquiet the People, to stir up Sedition, and Rebellion, they are Infamous and Reproachful; The better they are, the worse they are, and greater Instruments of Mischief; and if an Ability to do harm, if a Power and Art to seduce, be mat-



ter of Character or Dignity, the great Destroyer and Tempter, may put in for the greatest share, and first Station. *And (I pray) to what use hath this man put his Parts? But to the carrying on the most Infamous and Vile Purposes. By a Poisonous, and Seditious Cunning, to raise Divisions and Schisms in the Church, Uproars and Mutinies in the Kingdom; to contrive and assist in the most Villanous, and Hellish Conspiracy, that ever yet appeared in the World, and to Design and Abett an open and avowed Invasion and Rebellion.* These are the Fruits of this man's Parts, the Effects of his Skill. And be it for ever confess'd, that he is a Man of Parts, that is, an *Artist* in his Way; a Man expert in all the Methods of *Treason*: And (to do him right) He hath refin'd Villany, and improv'd the Science of *Assassination*, to a greater Height, than any that were before Him. Cursed and Cruel Natures there have been, that have put off Humanity, and thirsted for Blood, yet few ever arrived to the pitch of this Man: You may think upon Cain and Zimri, upon the Servants of Jehoash and Amaziah, who conspir'd against, and slew the Kings their Masters; you may Reflect upon Cassel, Parry, Garnet, the Murderers of King Charles

*the*



*the First, and all the Traytors, Conspirators, and King-killers, that have yet appeared in the World; and amongst them all, you will hardly find his Equal: 'Tis his Peculiar Talent, to have rais'd Treason, and Assassination, to a Degree above all Men; and let him have the Glory of his Parts, to have set out such a piece of Mischief, as no Wickedness can parallel, no Cruelty exceed. And as the Scriptures speak to set forth the Excellency of a Mans Vertue or Wisdome, so may it be said of such Eminency in Villany, Before him there have been none like him, neither after him shall be any such. The Spirits of James Clement and Ravillac, were doubled on this Man; Each of Them Assassinated one King, but This was for the Murdering a Royal Family. This was the Man, that was for the Compendious Way, that is, for the Murdering (any how) at once, the Late and the Present King; This was the Man, that was so greedy of the Royal Blood, that he had raised 600 l. to buy Arms for their quick Destruction; This was the Man that (in Murderous Perswasions and Actions) far out-did all the rest of the Villains; and This was the Man, that propos'd the killing five or six of the Richest Citizens, to give away their Estates, to stop the Mouths of the*

*multitude, when the first news of the Kings Murder should reach them. And now are not these admirable Endowments, for a Man that calls himself a Minister of the Gospel? These are the Doctrines and Exhortations of Abaddon: Such Salvage and Murderous Principles, will fit out a Chaplin to a Troup of Banditti, or a Company of Arabian Thieves and Robbers, whose Business and Imployment is to Steal and Murder, or (which is the same thing) to an Army of Rebels. The Christian Institution is too soft and gentle, too meek and mild for such a hardned and overgrown Temper. But he may be well qualified for a Priest to those Heathen Deities, delighted with Humane Sacrifices, who first slay Men, and then offer up the Flesh and Blood to their Gods. Murder would then be, (even as now it is) the Exercise of his Religion, and Priestly Function. It is not in my Nature, to speak hardly or reproachfully of any Man, but who can be Temperate on such an Occasion? A Man whose Profession is Peace and Piety, to be Author of the most Abominable Councils, and to be a Minister of the Highest Wickedness, is a Prodigy and a Monster; A Bloody Villain, in the Shape of Religion, is a Devil in the Name of God; and there*

there is nothing in this World comes so near *Satan* transforming himself into an Angel of Light; as a Man pretending he is a Minister of Christ, and at the same time to be a *Traytor, and a Rebel, a Murderer, and a Cut-throat.*

5. *His Defeat*: And this was very sudden; for as soon as *Adonijah*, and his *Affociators* heard that *Solomon* was crowned King, that *Zadock and Nathan, and Benaiah, and the Cherethites, and the Pelethites,* (Men of Loyalty, Vertue, and Courage) stood by the *Rightful Successor and Lawful King*, against the Pretensions of *Adonijah*, they were presently dismay'd and dispers'd. 'Tis probable, they expected more of the Kings Subjects to have joyn'd them, that all the *Discontented* in the Land, or the *Remainders of Absalom's Rebellion*, would have flock'd in unto them. But when by the suddenness of *Solomon's* Crowning, and the expeditious meeting of the *Loyal Party*, they saw themselves overpower'd, they broke up their *Rebellious Meeting*, and every *Man went his way*, v. 41. Now the Case before us (in this particular) is not every way Parallel; the Late *Rebels* were not so very soon defeated, but (thanks be to God) it was not long; they did some Mischief first, and kill'd  
some

some Loyal and Good Men, but the *Kings* Care and Industry prevented them from doing much: So soon as they came to a picht Fight, God (whose Name be prais'd) gave the Victory to his Majesties Forces, and the *Rebels* were totally routed. And This is the Matter of our Thanksgiving, and the Purpose of this Day. So it is Parallel in the Compleatness of their Dissipation, tho' not altogether in the suddenness of it. 'Tis Parallel in the chearful and ready appearance of the *King's Loyal and Dutiful Subjects* to Oppose (with their Lives and Fortunes) all false Claims and Pretensions whatsoever.

And so I have done with the first thing. Reflecting on some Circumstances, relating to *Adonijah's* Rebellion, parallel to the *Rebellion* we have been delivered from. I have not indeed been so very exact and punctual, as to point out every parallel, and to compare every particular; but where I have not, the Things are so very plain and obvious, that they compare themselves, and it would be needless to do that, which every Man's understanding cannot but supply.

2. To Represent the Iniquity of such, and all *Rebellious Attempts and Practices*. And this (I must confess) is more than I can do; they

they are Evils of such a Size, as exceed all the Powers I have, and surpass all the Representation I can make. Some Mischiefs, like some Sorrows, are so great, that they silence all Expression, they astonish our Faculties, and are too big for vent. As there are Extasies of Joy, and Agonies of Pain, things that may be felt and conceiv'd, but are so High, that no Description reaches them. So there are Quintessences of Villany, a kind of inexpressible Wickedness, which damps and stupifies, the thoughts of which overcharge the Spirits, and possess us with a kind of Extatic Horror and Confusion. I can tell you what *Fraud and Injustice* is, and I can describe *Theft and Murder* to you: I can lay open the Vileness of *unnatural Parricide*: But all these together, and more; the *Dismal Contrivances of Assassination*, the *Horrid Consequences of a Seditious Army*, the *united Mischiefs of Treason and Rebellion*; who can tell what to call them? Or where are words bad enough to express them? They overwhelm our Minds, and are not so properly Objects of our speech, as of our amazement. I shall not therefore undertake the full Representation, (for that is more than I can do); but we may (besides many others) make some Conception of the Mis-

Mischiefs of it, in these two following Particulars.

1. As it violates all the Principles of Humane Society.

2. As 'tis contrary to the Nature and Constitution of Christianity.

1. As it violates the Principles of Humane Society.

The Fundamental Principles of all Humane Society, are the securing every Man's Right, and the Preservation of the whole. The Prophet speaks of a Time, when every Man shall sit under his Vine, and under his Fig-Tree, and none shall make them afraid. But when is this? When Men shall beat their Swords into Ploughshares, and their Spears into Pruning-hooks. But not when there are Rebels in the Land, who do quite contrary, who beat their Ploughshares into Swords, and their Pruning-hooks into Spears. No man can sit under his Vine, can be at ease and rejoyce in his Labours, and reap the Fruits of his Care and Industry; when Injustice and Spoyle lye at the Doors. What can we call our own? Or what Property can secure us? When there are men of Prey and Violence, that will seize our Possessions, and take the Meat of our Mouths. What Justice to our Rights can be expected from

Micah. 4. 4.

v. 3.

from these Men? Whose whole Pretence and Business is invading the *Rights of our Sovereign*. And this (I doubt not) hath been sadly experimented by many the Inhabitants of those Counties that were the Seat of the Late Rebellion. We have a Right to our *Religion*, and to our *King*. To our *Lives* and *Possessions*. To our *Families*, and *Relations*: And all these are violated by Rebellion. *Rebellion* is a Comprehensive Evil, and contains in it all that is Vile. 'Tis not one single Sin, but all. 'Tis not onely *Rebellion*, (and yet that is bad enough) but 'tis *Treason*, and *Theft*, and *Murder*, and *Perjury* besides. Consider therefore what it is to have your *God* Dishonour'd, your *King* Injur'd, your *Religion* Prophan'd, your *Goods* Plunder'd, your *Churches* Rob'd, your *Persons* Kill'd, your *Wives* Ravish'd, and your *Daughters* Deflour'd. Consider the Tears of Widows and Orphans, the loss of Children, the Demolishing of Edifices, the Destruction of Corn and Cattel, and all the Ravages and Devastations of Merciless and Blood-thirsty Men. And These, and all These, and much more than These, is Rebellion; In short, 'tis all the Evil the wisest Men can think, and the worst Men can act.

But yet there is another Right in Humane

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Society



Society, and that is the *King's Right*. For sure the *Crown* is not a Prize, that every Man may put in and Fight for, but a Matter of Right, an Ancient and Hereditary Right. It would certainly be one of the strangest things in the World; That when every Man's Property is secur'd, and made so by the *King's* Laws and Power, and yet He himself should have none; That every Man should enjoy the Benefit of Laws, and Society, and the *King* (the Head of the Society) should be in *Hobbs's* State of Nature, and every Man had a Right to every thing of His. And if a Man can but get together Men and Arms, (tho' he cannot without Injustice to a farthing of any Man's else, yet ) he may lay Claim to the *King's* Crown and Dignity. 'Tis Injury and Theft to desire, or take away but a penny-worth of ours: And is it nothing to Usurp upon the Government, to Invade the *King's Dues*, *His Patrimony*, and *Inheritance*? These are, and always have been esteem'd the most Sacred and Inviolable. All Societies have been so extremely tender of the *King's Rights*, that the least visible Violation of them, hath always (in the Eye of the Laws) been accounted a Crime of an extraordinary Nature. The Scriptures (in this particular) confine our very Thoughts,  
much



much more all overt Acts. The *King* hath a Right to our Honour and Esteem, and his Interest and Dignity are wrong'd by insolent Thoughts, and undue Estimations; much more sure, by Reproachful Words, and Rebellious Behaviour. There is a kind of Divinity in the Persons of *King's*, which breeds Awe and Dread, Distance and Reverence; and there cannot be a greater Instance of a Profligate Wretch, than to break down the Pale of Majesty, and not to be afraid to speak <sup>2 Pet. 2. 10.</sup>

- *Evil of Dignities.* But when there are Men that defie God, and Contemn the Divine Majesty, it is not to be wondered, if they do as much to his Vicegerent; if there are *State-Atheists*, who have so far shaken off all Reverence and Duty, as impiously to vilifie the Persons, and attempt upon the Interests and Safeties of *Kings*. But these have been always accounted the Pests of the Earth, who have violated all the Principles of Humanity, and broke through all the Bonds of Society; Men who have defy'd God, Nature, and the Laws. The *King's* Honour, Person, Life, and Government, have been always secur'd by all the Tyes and Fences that Wisdom and Law can make, and an Invasion of Them, is the highest Sin a Man in Society can be guilty of.

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And this is not only the Sense of Mankind, but manifest also from the Nature of the thing. Without This, Society can never be preserv'd, the Kingdom and the Interests of it secur'd, and the Ends of Government answer'd. For 'tis a vain thing to expect this, where the Supream and Governing Power is expos'd to Outrage and Violence. How can the Kingdom be secure, if the Government be not? How should the *King* protect his People, and administer Justice, and Right among them? If he himself is not protected, if his own Rights are open to Invasion. It is necessary therefore for our sakes, as well as for the *King's*, that his Rights be maintain'd. Every Stroke against Him, is a Wound to the whole Kingdom. Every Injury to Him, is Injustice to all the People. And (whatever distinctions Republican Men may make between the Court and the Countrey) the *King's* Rights are the best preservative of the Peoples, and the Security of the Government, is the best Hold any Man hath for his own Safety. If the *King's* Right be liable to Question and Uncertainty, to be disputed by the Claims, and Pretences of every Man that hath a Mind to it; like a Disease in the Head, it affects the whole Body, and the whole Kingdom will

will be always in Palsies, Tremblings, and Convulsions, there can be nothing of Peace and Order, all will be Confusion and Combustion, it will be in a perpetual State of War, and every Man against every Man.

The *King's* Security therefore, and the Preservation of his Rights, hath the greatest Influence on the Good of the whole, and is the most necessary Principle of Publick Safety. And Consequently; that must be a very great Evil, that Infringes or Invades them. For proportionable to the Excellency and Goodness of a Thing that is Violated, must be the Malignity of that which Violates it. As words that are but a Scandal, or a threatening against a Common Man, may be Treason, when spoke against the King, and Blasphemy when against God. Rebellion therefore is the greatest Offence that can be committed, with Reference to Humane Society. Both as it is against the *Sacred Person of the King*; and also as it undermines that Power, Authority, and Protection, which is Necessary to the Security of all Publick Societies. The Advocates of the Late \* Usurper, make use of this Argument. That *because he had got the Force and Protection of the Kingdom into his Hands,* <sup>Hobs Leviathan.</sup> *he was to be obey'd, and not to be resisted, for*  
that

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White of Obe-  
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vernment.

Dr. J. Good-  
win, *Queries.*  
And generally  
all that under-  
took that Usur-  
pers Cause, af-  
ter his Success.

*that the Attempts against Him would hazard the publick safety, &c.* The strength of which (as it Relates to Usurpation, and the Villanous Means of attaining the Government) I shall not now examine; only infer, that the Argument is much more forcible against *Rebellion and Resistance*; when the Power and Government is in the Hands of a *Lawful and undoubted Sovereign*.

2. The Nature and Constitution of Christianity. And in the whole Tenor of our Religion, there is scarce any thing of any kind, but what directly opposes all Rebellious Attempts and Practices. Let us look upon those Graces that adorn Christianity, that are the most Eminent in Religion, and we shall find, they are utterly inconsistent with a Spirit of Rebellion. There is *Truth, Humility, Modesty, Meekness and Justice*; And there is *Charity, Patience, Forgiveness, Peaceableness, and Contentedness*. And are these *Rebellious Vertues*? Do these teach Men to be Unquiet and Seditious? To be Uneasie and Impatient under Government? To vilifie and reproach their Governours? To seek the Rights of other Men? And to Invade the *Crown*? Nothing in the whole World is so contrary. In short, these are Vertues, without which 'tis impossible

possible to be a Christian, and with which 'tis impossible to be a *Rebel*. And if Religion had done no more but this, if it had only oblig'd Men to be Humble and Honest, to be Patient and Contented, to be Peaceable and Orderly in their Stations; it had been abundantly sufficient, to restrain any Man, (that had but the least Conscience, or Sense of Religion) from being *Mutinous, Factionous, or Rebellious*. For let a Man but Conscientiously observe any one of these Vertues, and 'tis as impossible for him, (while he does so) to be a *Traytor*, as 'tis for a man (at the same time) to be a Christian and a Turk. But Christianity hath gone much further; It hath not left the Measures of our Obedience in Generals, but hath given particular and exprefs Orders concerning it; and those as Direct, Peremptory, and Full, as any Laws ever have, or can make. It commands us to give the King his Dues; and that sure is not by *Invading his Birth-right*; it enjoyns us to pray for Him, and that is not done by Vilifying and Aspersing Him, by penning and sending forth *Reproachful and Treasonable Declarations against Him*. It obliges to obey Him for Conscience sake; and this is not done by Contemning His Authority, and disowning His

*His Government.* It Commands us (if there be Occasion) to Suffer, but upon no account to Resist; and this sure is not comply'd with, by bearing of Arms, and rising in Actual Rebellion against Him. Now these Injunctions of the Gospel are as plain and positive as words can make them: And it is not possible to find out Words more express and full than these.

Rom. 13. 1.2.

*Let every Soul be subject unto the Higher Powers: Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation.* These are so plain, that a man that owns Christianity, must have a strange Conscience, to evade the Force of them. Those therefore that have had Wickedness enough to Rebel, and would fain draw in Religion for Countenance, have been very hard put to it, to shift the Evidence and Strength of these Precepts. They are so clear, that they cannot do with them, (as they do with some other parts of Scripture) wrest them to a contrary sense, (for no man can believe that *Libelling the King* is praying for Him, or that rising up against him *with Swords and Guns* is not resisting him.) They therefore fall foul upon them, and tell you,

Dr. J. Goodwin  
Anticavalierism,

*These were Doctrines calculated for the first Times, when Christianity was Weak, and the*

*the Number of it's Professors few, and not able* Observat. on the  
P. of Orange.  
Julyan. Apost.  
&c.  
*to engage the Power and Forces of Kings. But*  
*are no Rules, and binding, where is Men, Arms,*  
*and strength enough.* This indeed makes quick  
Work of it, and if it were sufficient, would  
presently evacuate all the Precepts of the Gos-  
pel; you might be as licentious and Villa-  
nous as you pleas'd, you might be as Re-  
vengeful, Cruel, and Uncharitable as you  
thought fit; you might Cheat and Defraud  
as many as you could; 'tis but saying, the  
Precepts of Forgiveness, Meekness, and Ho-  
nesty, were accommodated for the first Times,  
and all is well, and your Conscience at ease.  
Suppose a Man had a mind to kill his Fa-  
ther, and Murder his Master, and possess  
himself of his Goods, 'tis but saying, the  
Commands of Duty to Parents, and Fideli-  
ty to Masters, are Temporary, and there is  
no harm done. I know they do not say so;  
but I know likewise, that no Mortal Man  
can give a reason, why the one should be  
temporary, and not the other; there is no  
such limitation express'd in one, more than  
the other, and if the Nature of the thing be  
consulted, there is more Reason for the con-  
tinual Obligation to Obedience: For Go-  
vernment is perpetual, and so must Subje-  
E ction



jection be too, for they are Relatives. And Obedience to Government is more necessary (with reference to the welfare of Mankind) than either Common Honesty or Filial Duty. And I wonder what those (that urge this) can say to that Text, (*Rom. 13. 5.*) *Ye must needs be Subject, not only for Wrath, but also for Conscience sake. Not only for Wrath,* that is, not only because the King hath a coercive Power, and can Compel and Punish, (which is the very thing, and all that they insist upon) but also upon another ground, *for Conscience sake*, with Respect to God, and Christ, and the Principles of his Religion; which in another place, is therefore express'd, *for the Lord's sake*, *2 Pet. 2. 13.* Christian Obedience is founded, not *in Force*, because the Government is stronger; but *in Conscience*, because God commands it. All the Duties of Religion are to be done for Conscience sake; but 'tis somewhat remarkable, That (of all the rest) this only of *Subjection to Authority*, should be so express'd; which as it evidences the great Stress the Gospel lays upon this Duty, so it takes away all manner of tergiversation and subterfuge, (for hereby all *Rebellious Distinctions and Pretences* are obviated.) *Conscience* is always pretended for *Rebellion*,



*bellion*; and can there be any thing more plain, than that we *must needs be Subject for Conscience sake*; that is, from a Principle of Religion, from the Laws of the Gospel, the same Principle that is the Guide and Rule of our Consciences? 'Tis not therefore the *King's Power and Strength*, but the *Conscience* of our Duty to God, that makes Christians obey. There are two Obligations to Obedience, the one is *Coertion*, and this is over Brutes, or Brutish Natures, ungovernable and Seditious Tempers, that need Force and Compulsion, and must be held as with a Bridle. The other is *Conscience*, and this is a Government over Good Men, who yield a Free and Generous Obedience, as acting under the Laws and Authority of Christ. Every good Christian lives in Subjection by Vertue of his Religion, and the Principles of his *Conscience*. And (to come yet further, to this troublesome Objection) Christian Religion (which is the Law of Conscience, and the Director of all Christians actions) is not a fraudulent and deceitful Institution; to accommodate its Doctrines (as these Men represent it) to Times and Seasons, and not to the Nature of things, and Rules of Common Equity. To teach Obedience only *to serve a turn with*, to order Men to

be patient and submissive, *till they could get Numbers to be otherwise*, is the most dishonourable and Base, and the Fowlest thing that can be said of any Institution; it makes it not a staid Rule of Practice, but a Cheat and Trepan. There may be Evil Men, that can shew Tricks, and make fair Shews, till they have opportunity to do their Mischief. But this is not possible for a Law, and much less for the best of Laws, the Gospel, which is always even, and true, always the same to day, to morrow, and for ever. The first Christians were to *obey, and not to Resist their Rulers*, and so are we; and that not for Reasons variable and alterable, according to Times and Seasons, but by a standing Rule, *by Conscience*, a perpetual Principle, binding to us, and to all Christians to the end of the World. The Law therefore is Good, but there are bad Men, who would fain Transform it into their own Likeness; They are quiet when they dare not be otherwise, and resolve to be in Subjection, but till they can get strength to *Rebel*; and they would put this Vizer on Religion, and make Christianity as Hypocritical as themselves. They will obey no longer than there is Force to make them. And Thanks be to God, the *King* hath

hath been strong enough for them; and God grant He may always be so, to keep those in their *Allegiance* by his Power, whom no *Conscience* can hold, no *Principles of Religion* can contain in their Duty.

3. Apply the Whole.

1. *Let us dispose our Hearts and Souls, to give unfeigned Thanks and Praise to the most Gracious God, for Influencing and prospering His Majesties Forces, and Defeating our Enemies.* For this purpose we are now met together, and to this, the Nature of the Thing, and the foregoing Discourse engages us. For if *Rebellion* be (as you have heard, and as in reality it is) the worst of Evils, the most Pernicious to all Governments and Societies: Then let the Sense of our Deliverance from it, Influence our Hearts, with suitable Affections, and Devotion to our Deliverer. 'Tis true, *Rebellion* and *unjust Claims* do very seldom prevail, God (who is the Patron of Right) usually Protects the just Cause, exerts his Providence in the behalf of the Innocent, and will not suffer Right to be oppress'd by an *Usurper, and wrongful Invader*. And we (of this Nation) have had several Instances of God's Power and Goodness, who hath often miraculously appear'd in behalf of the *Rightful Title to the Crown*. But this  
should

should not diminish, but advance our Gratitude : And the more Experience we have had of Almighty Mercy, the more should we enlarge our selves towards Him in expressions of Duty. We owe much indeed to the *King's Wisdom and Care*, to the *Parliaments Pious and Loyal Indeavours*, to the *Valour and Conduct of the King's Military Officers*, to the *Resolution and Courage of the Souldiers*. To all which respectively (in their differing Spheres and Stations) is our praise and thanks proportionably due. But let God have his Honour also ; Men are but Instruments, God is the Supream Actor, and all Successes (how wisely soever things are managed) depend upon His Providence. The Wretches themselves that contriv'd the *Horrid and Black Rye-Affassination*, when they were disappointed by a Wonderful Providence, could say, that *Gods Hand was in it*. And let us sure (who reap the Benefit of that and this present Deliverance) be as forward to see, and also to acknowledge the *Divine Clemency*, which rescu'd *our King*, and our selves, from the Hands, and Outrages of Ravenous and Bloody Men. *Let us look unto the Hills from whence cometh our help, our help cometh from the Lord, the Lord strong and mighty in Battel*. Let us adore that Goodness, and open our Souls to our Mighty Deliverer, the God of our Salvation.

*Fire at New-Market.*

*Bf. 121. 1.*

vation. *The King shall rejoyce in the Lord, and* Ps. 63. 11.  
*let us all come before his Presence with joy, and*  
*thanksgiving: For the Lord hath done Marvel-*  
*lous Things, his Right Hand, and his Holy Arm*  
*hath gotten him the Victory.* Blessed be God that  
 hath subdued our Adversaries, and given Peace  
 to his Kingdom. Blessed be God that hath  
 Blasted the *Conspiracies and Attempts* against  
 our Lawful Sovereign, and his Government:  
 and Blessed be God that hath preserv'd us, and  
 all that is dear to us, from becoming a Prey  
 to Unjust, Cruel, and Merciless Men. *O Lord,*  
*thou preservest Man and Beast; How excellent is* Ps. 36. 6, 7.  
*thy Loving-kindness, O God! therefore the Chil-*  
*dren of Men put their trust under the shadow of*  
*thy Wings.*

2. *Let us follow our Thanksgiving home, let*  
*us pursue it into our Consciences, that it may be-*  
*come a principle of Life and Action:* They are but  
 cold and empty Words, sent into the Air,  
 which do not beat back upon our Hearts, and  
 affect us with Piety and Duty. We then  
 pray right, when our Practises are of the same  
 Temper with our Prayers. Let our *Thanksgi-*  
*ving* therefore and our Lives agree, let us ex-  
 emplifie it in the *Loyalty* of our Behaviour: 'Tis  
 a Fictitious Thanksgiving, that does not In-  
 fluence our Hearts. Let us therefore answer  
 our Praises to God with an utter Abhorrence  
 and

and Detestation of all *Sedition* and *Rebellion*. Let not a *Mutinous*, and *Ungovernable Thought* be found among us; Let *Rebellion* be for ever Scattered with the *Rebels*, and let no *Stubbornness* and *Faction*, no *Associating*, nor *Conspiring against Authority*, be any more heard in our Streets. This is to Cooperate with God in his Mercies. He hath preserv'd the *King*, and the *Government*. Let us do our Parts, and be *Conscientiously Subject*. This our Present *Thanksgiving*, This our *True Interest*, and This, our best *Religion* obliges us to. There cannot be a more *Loyal Man* in the whole World, than a *Protestant of the Church of England as 'tis Established by Law*. And he that is really so, cannot have the least Tendency, the least Inclination to *Resistance*. Let us therefore do what our *God*, our *King*, and our *Religion* would have us: Let us keep the Feast, not with the Old Leaven of *Faction and Sedition*, but with Sincerity and Truth; With Devotions answerable to the Mercies we Celebrate, with Hearts inflam'd with *Holy Gratitude to God*, and *Loyal Zeal to the King and his Government*. My Son, fear God and the King, and meddle not with them that are given to Change.

Prov. 24 21

Which Improvement that we may all make of it, God of his Mercy grant, through *Jesus Christ our Lord*. To whom, &c.

F I N I S.

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